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Maine Missionary Society.

Report of the Trustees—June, 1820.

[Concluded from page 58.]

The preceding notices include the last of the year, except an appointment to Mr. Charles Freeman, four weeks only, he performed, having had permission to settle in the ministry at Portland, and having, according to their wish, been ordained to the pastoral charge of that church and people.

It would be extremely desirable, if the Society could be so far inclined, as to be able to afford some assistance in every destitute section in the State. It is an affecting consideration, that the church purchased with the blood of Christ, should be denied an opportunity to settle in the ministry, of commencing sufferings and death. And yet the fact, (though many places have been visited) have exceeded very considerably, the income of the Society the past year. The services they have authorized, rather some means, hitherto untried, raising the funds of this Society, may be attempted with success, is worth consideration: and they would suggest, which it would seem, but one way has yet been known to adopt, in this Institution; i. e. of appropriating a portion of land, the income of which should be consecrated to the support of religion. Many of our missionaries where, if the people have little or no land, they have lands to cultivate; and in this way, if it were generally adopted, raise a considerable sum to supplement the ministrations of the Gospel. The farmers in every destination, uniting their charitable efforts, lay a foundation for the enjoyment of Christian privileges the greater part of the year.

The State of the Treasury will soon be reported to the Society in a Report from the Department. The Trustees would remark, that many claims for services of the past year are not yet adjusted, and of course could not be included in the Treasurer's Report; and also, that in the present for missionary services up to the present time, several hundred dollars are deducted from the income of the present year. There was some anticipation, as was stated, at the last meeting, and more at this.—This is a course, the income of which, the Trustees would mean recommend. They have drawn into it, the past year, from consideration that missionaries, in the ground in readiness to enter upon service, and that the calls from the State, in various quarters, were pressing; and also from the hope, some means might be devised and pursued to increase the annual income of the Society.—If its resources cannot be increased, its operations must be more limited. And the Trustees have been careful to pledge the Society for future years, beyond what the usual income might be calculated upon, as they meet.

Though this Society have at present disposable funds, they have some in prospect. From the residue of the late Peter Thacher, Esq., something may be expected. In addition to this, the late Doct. John Hall, has given by Will, the property to this Society. The Trustees, at a special meeting on the first of September last, appointed a committee who have attended to the claims of this bequest, and have caused the property to be legally vested in the Society. It consists of two farms, with several houses and other buildings; and is valued in the general appraisal, at about \$10,000. The improvement of this property, is secured by the same Will, of the deceased, during her life. This property, when at the disposal of the Society, is given without any restriction, so that the principal may be expended, or only the interest annually, as they thought best to subserve that purpose whose influence and operations the Society was designed to promote.

A source of gratification to every Christian, to be able to do something, in the sphere and situation, especially such a period as the present, to hasten the coming of that day, when the Kingdom of God shall cover the earth, and the seas. This Society, among the many instruments, which are employed in the service of the Kingdom of Charity, is animating, whose operations, under the divine blessing, are to cause the wilderness to be a fruitful field, and the desert, everywhere to be as the garden of God. The translation of the Holy Scriptures into the various languages of the world, and their gratuitous distribution to the poor and destitute in every part of the world, are an object, the importance of which has arrested the attention and exertions of whole nations. To the influence of kings have been nursing and queens nursing mothers. And the fact has been the contributions to the cause, as to lead to a confidence,

that ere long every people will be enabled to "read in their own tongue, the wonderful works of God."

Many heralds of this gospel also, by various missionary societies, are sent to the remotest and the darkest regions. The success of these efforts is already apparent. The gospel is preached as in the apostolic age, "with the Holy Ghost sent down from heaven." In many places, among dumb idols "and habitations of cruelty," there are such changes as are an earnest of what shall be extensively done "by the power of the holy child Jesus." Among these blessed efforts, is not to be forgotten what is wrought among the savages, who have roamed, time immemorial, in our own forests. What heart can be insensible to joy and gratitude, in hearing the celebration of the praises of a Redeemer, from those, the sound of whose war songs has so long echoed from the hills and the mountains.

And while one and another, of those who have entered into the field to reap this spiritual harvest, are sinking under the burden of their labors, and seek the repose of the grave; there are "schools of the prophets,"—institutions for the education of pious young men for the work of the gospel ministry, to repair this waste, that there may be no want of cultivators in the Lord's vineyard. Institutions of this description, as well as all others of a kindred nature, which have an intimate connection with the prosperity of the mediatorial kingdom, are supported with a zeal and liberality, which find no parallel in former ages.

These various efforts, and the manifest success which has already attended them, are the undoubted symptoms of the dawn of that day, whose light shall shine, unintermittingly, for the space of a thousand years; at the close of which, the angel of God will exclaim: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

While we are here assembled before God, and have so much reason to make mention of his goodness in our preservation, in the opportunity he is giving us of uniting our efforts in promoting his cause among those around us, and of contemplating, with gratitude and praise, the display of his grace in distant places, and throughout the earth; the Trustees cannot but feel and express the extreme improbability that we shall all ever meet again, on a similar occasion. Before another anniversary, some of us shall go hence to be here no more. Such a reflection is forced upon their minds, from the consideration, not only that several individuals of the Society, both clergy and laity, but two also of their own number, since the last annual meeting, have ceased from their labor and rest in death;—the Rev. President of Bowdoin College, in the midst of life and labor and usefulness, in science and religion;—and the Rev. and venerable Mr. Scott, "whose praise is in all the churches." Their term of service is ended, and their accounts sealed up to the judgment of the great day.—Such dispensations without any other memento, demand of the surviving, to double their diligence and watchfulness, and should incline each one to apply to himself, the language of our Lord and Master; I must work the works of him that sent me, while it is day; the night cometh when no man can work."

From the Missionary Herald for April.

Mission to the Sandwich Islands.

Destruction of Idolatry at the Sandwich Islands.

It may be interesting to some of our readers to peruse the following paragraphs of a letter, written by one of the mates of the Thaddeus, who had previously been much acquainted at the Sandwich Islands. The letter is dated July 22d.

"I shall not undertake to give you a detail of the voyage, nor of the reception which the mission has met with at the islands; for you have it from a more able pen. I congratulate you on the highly favorable reception of the mission.

"The great and important revolution, which has followed the death of Tamahua, has opened the way for missionaries, and seems to insure them success. But they have a great work before them; having ignorance and the remains of superstitious prejudices to combat.

"The great events of the revolution seem wrought by miracle. It was with astonishment that I heard, 'Owhyhee's idols were no more.' The great change was most apparent to me. Knowing, as I did, their former attachment and deep rooted prejudices in favor of their taboos, and their superstitious reverence for their vain akooahs; that they were 'no more' was what I could not realize, until I had trodden on the ruins of some of their late altars of abomination, and seen the ashes of their once sacred idols mingled with the dust.

"I now have the pleasure of seeing a part of the missionaries comfortably situated at this place, having already commenced their work, and appearing to enjoy many pleasures of domestic life, while all branches of the mission are enjoying the respect and confidence of the natives.

"The king was the first to become a

pupil; and the bye word among all classes of the natives is 'the A, B, C.'"

"Sir, I doubt not that the blessing of God will crown all their labors with abundant success, both in civilizing and Christianizing this nation."

Extract of a Letter from Mr. WHITNEY to the Corresponding Secretary.

Atooi, Aug. 1, 1820.

It is with pleasure I can state to you, that we are now safely and pleasantly settled at our appointed station. We arrived at this island on the morning of the 25th of July; were met in the evening, immediately after the ship came to anchor, by the king and queen, with their retinue; and were received with every mark of parental affection. "Noe noe, miri," (we love you much,) responded from a hundred tongues. We were conducted to a house, which had been previously prepared, and where every thing necessary for our comfort was provided.

George tells us, that his father and mother have been engaged for three weeks past in learning to write. You will see what improvement they have made by a specimen consisting of three letters; one written by the king, and directed to yourself; the two others written by the queen. One to Mrs. Sarah Wells of Windsor, Conn. the other to Mrs. William Partridge, of Pittsfield, Mass. We wish you to make what use of them you think proper, and then send them to the persons, to whom they are directed. The king and queen first dictated what they wished to send; which was written, and then copied, in their own hand, by imitation.

The king's youngest son has likewise made considerable improvement. He has written to the Rev. Mr. Daggett, Principal of the Foreign Mission School. Our friend George treats us with much attention. We eat at his table, and he appears anxious to render us all the assistance in his power. He usually attends family prayers with us, and is evidently less skeptical than formerly. On the Sabbath, we attended public worship, and read a sermon written by the Rev. Daniel A. Clark, of Southbury, Conn. entitled, "The Church Safe." The king and queen, with their servants, attended, and appeared well pleased. After the services were completed, the king said, "I like your way of worship, very much; my old way is poopookah (good for nothing.) I will come every Sabbath, and by and by we will build a large church and be like good people in America."

At present we have great encouragement to hope and pray for the blessing of God to attend our labors. The people have turned from the worship of idols;—kings have become nursing fathers, and queens nursing mothers.—our hands are strengthened and our hearts made joyful. But we rejoice with trembling. There is much need for us to be humble, and walk softly before our God. The materials of which the Lord's house is to be built are rough, and will require the sledge, the saw, and the hammer. These people are naturally fickle minded; and we know not how soon the current of feeling may be changed. The clouds, which are now out of sight, may soon gather in our horizon, and storms of persecution may extinguish these rising hopes; yet, He who hath said, "Lo, I am with you," is our helper, and we will not fear, Yours, &c.

SAMUEL WHITNEY.

Letter of Mr. RUGGLES to the Treasurer.

Wymai Village, Atooi, Aug. 2, 1820.

Very Dear Sir,—Before the Levant left Wahoo, Mr. Bingham made out a list of articles wanted for the mission family, and requested me to copy and send it to you, with such additions as Mr. Whitney and myself should see needful after we arrived at this place. I now transmit to you the list, though I believe we have made no enlargement.—[Here follows the list, with some remarks upon it.]

At this station we have not one article of cooking utensils, but are entirely dependent on the king, who says we shall never want for any thing, while he lives. He requests me to mention to you, that he very much wants a good minister, physician, house and ship carpenter, cabinet-maker, and powder-maker, to come and live with him; and says he will support as many good people, as will come to his island. We are all in health, pleasantly situated, and happy in our work. We can contentedly sit down to our great business on these idolatrous shores, and willingly, yes delightfully, spend our days, and consume our strength in endeavoring to lead the untutored pagans from nature up to nature's God; in pointing out to them a way which leads from this thorny desert to the celestial paradise. But alas, our weakness and ignorance. We are but feeble instruments, and know not how to act. God has placed us in a wide and open field, which is already white to the harvest; a field, which requires many laborers. We are but two in number, without a leader and without a counsellor. But we will not be dismayed; the God of Israel is our shepherd and our strength. Our cause is His; He will protect it; and will not forsake his servants. Confiding in his promises, and leaning on his almighty arm for guidance and support, we will venture on

our way, hold up to the heathen the *Ensign of Peace and salvation*, and invite them to the Lamb of God, which taketh away the sins of the world.

George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house, 40 feet by 22, thatched with grass, and lined with bulrushes; and this morning he has commenced building a very large house, intended for a meeting and school-house. This is to stand near the king's, and enclosed with a wall 10 feet in height, to prevent the danger of fire; thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreah;) a holy temple dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two, at least, to welcome a little bark in this port freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearying patience all the trials & difficulties of a missionary life.

Brother W. and myself, with our dear wives, send love to all our friends.

Yours in haste, SAMUEL RUGGLES.

Letter of Tamoree, King of Atooi, to the Rev. Dr. Worcester.

This letter was dictated by the king, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

Atooi, July 28, 1820.

DEAR FRIEND,—I wish to write a few lines to you, to thank you for the good book, you was so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have have away; they are no good, they fool me; they do me no good. I take good care of them. I give them cocoa nuts, plantains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here I take care of them; I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad. I must close. Accept this from your friend.

KING TAMOREE.

Samuel Worcester, D. D.

Letter from the Queen of Atooi, to the mother of Mrs. Ruggles.

This letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself, in a plain legible manner.

Atooi, July 28, 1820.

DEAR FRIEND,—I am glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owhyhee; then she learn me how to read and write, and sew; and talk of that great Akooah, which the good people in America love. I begin spell little; read come very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am Your friend,

CHARLOTTE TAPOOLEE, Queen of Atooi.

PALESTINE MISSION.

From the Herald.

Extracts from the Journal of Messrs. PARSONS and FISK, at Scio.

Visit to Nunneries, &c.

Sept. 12, 1820. Set out early in the morning to visit some monasteries in the south part of the island. Stopped first at the nunnery of St. Mary. Were conducted to the chamber of the Abbess. She received us very pleasantly, and expressed much gratitude for the tracts we sent by Mr. Z. She told us, that the whole number of nuns in the institution is about 200, nearly all of whom are able to read; and that about 60 children are under their care, receiving an education. Gave the abbess two Testaments, and 110 tracts for the use of the nuns & children. She said, that during Lent, they should meet in the church, & read the Testament constantly.

We next visited the nunnery of Chalantra. It contains 80 nuns, all able to read. Gave them a Testament and 60 tracts. In

both nunneries the women are dressed in black, with a veil of the same color around the head, & hanging down on the shoulders.

Our third visit was at the monastery of St. Mary. Here we found but 11 monks. The reason assigned by our attendants, why so few join them, is the peculiar strictness of their habits, their rigid abstinence, and severe self-mortification. They are of the order of St. Antonio, live principally on bread and water, and are allowed to eat only once a day. Their countenances, emaciated, dirty and stupid, indicated, very plainly the effects of their system. The President was abroad. We left a Testament for him, and fifteen tracts for the monks. The man, to whom we committed the Testament, said repeatedly, "We have great need of this; we have great need of this." There is reason to believe, that the Testaments, which have been given to these monks, are the first they ever saw in their own proper language.

Sabbath, 17. Enjoyed the forenoon in uninterrupted quietness. After dinner, five boys came and read five chapters in John. The priest of St. Mary's church called. We read a little while in the Bible, and afterwards in the constitution of the Corfu Bible Society. At first he could not conceive what was meant by a Bible Society. When we explained the matter, he tho't it must be an excellent institution.

19. Two of the boys who visit us on the Sabbath, came to-day, and read a chapter. We asked them many questions, and gave them advice. Their visits have been pleasant to us, and we hope profitable to them.

Visit to several common Schools.

In the afternoon went to visit the schools in and near a village, in the vicinity of which we live. The first school, which we found, consists of ten boys and girls under the care of a female teacher. When it was proposed to give them tracts, the teacher expressed much gratitude, and the children kissed the hand, from which they received the gift. The second school consists of about 30. The master was absent, having intrusted the care of the school to one of the largest scholars. The third school consists of twenty-five. The children were reading, or playing, as they liked best. The master was very industriously engaged in mending shoes. The appearance of the room indicates, that this employment occupies most of his time. The fourth school consists of about thirty. When tracts were offered, the master inquired the price. When he was answered, "Nothing," he began to express his thanks, and to wish for blessings on the donors. The fifth school contains 12 children. The master was engaged in reeling cotton yarn, while the scholars employed their time, each as he pleased. The master received the tracts with many wishes of eternal blessings on the givers. The sixth school contains 10 children, and is taught by a woman. In several of these schools some of the children are quite small, and unable to read. To such no tracts were given. In the course of two hours, however, more than 100 were distributed among these precious immortals.

There is another school in the neighborhood, taught by the priest of St. Mary's, and consisting of 20 scholars. To them we gave tracts some time ago. The number of pupils in all these several schools, is about 160, of whom the far greater part are boys. They learn nothing at school except to read the books, which are used in the churches,—all in ancient Greek, and of course unintelligible to these children. They merely learn to pronounce the words without any idea of their signification. Before we gave them tracts, there is reason to believe, that none of them had any book whatever, which they could understand.

20. A great festival among the Greeks, in honor of the Virgin Mary. The streets, as is usual on such occasions, were full of people.

Some boys, who happened not to be in the school yesterday, came this morning for tracts. Others saw them and came also. There has been an uninterrupted succession of applicants through the day. We have given more than 90 to nearly the same number of men, women, and children. Many applied who could not read, and whom we therefore refused. We usually required the applicants to read a little, questioned them, and exhorted them to preserve their tracts carefully, and read them attentively. The events of the day have been encouraging. To God be the glory. May his blessing rest on our feeble labors.

21. After residing in the country nearly three months, we returned to the city. On our way observed a school; stopped; went to the chamber in which it is taught; and, after some conversation with the master, gave him 30 tracts for his pupils. There were 25 present, seven or eight of whom were females. Four or five were absent. The tracts were immediately distributed, one to each scholar.

Young Minister's Companion.

At eleven o'clock went to the college. Professor Bambas was delivering a lecture on grammar to about 60 scholars. When this was finished, more than 30 still remained, and he took the "Young Minister's Companion," which we had given him, and began to read from it word by

word in Greek, while his pupils wrote as he read. Scarcely any event has given us more joy since we left America. Here were thirty young men, members of one of the first literary institutions in the Turkish dominions, who are soon to be scattered over a considerable part of the empire, engaged in writing off, in their own language, the most salutary moral and religious instructions. Certainly the hand of God is in this thing.

Interview with the Russian Consul.

Saturday, 23. Called on the Russian consul, and conversed sometime about the distribution of Bibles and tracts. He says, that about 100 vessels leave this port every year under the Russian flag.—Some on board almost every ship can read. To these he would gladly give Bibles and tracts. At his house, we saw two Russian monks, who belong to a company of 70, now on a pilgrimage to Jerusalem. In the evening sent the consul 100 tracts, requesting that some of them might be given to the Russian monks.

26. The Russian consul called at our room, and spent two hours with us. He asked many questions about the geography, history, politics, literature and religion of America; and, in return, gave us information about the Turks, Greeks, &c.

28. Called on the Greek Bishop. Gave him 100 tracts, and some copies of the Scriptures in different languages.

State of a large Monastery.

30. Visited the monastery of St. Mo-nec. It is several miles S. W. from the city. We carried a letter of introduction from the Bishop to the President of the monastery, which procured us a very pleasant reception. The monastery is said to have been founded 800 years ago. It contains, according to the account given us by the President, 380 monks, 40 of them priests; and only 100 of the whole are able to read. We inquired for the Scriptures, and they showed us a folio Testament in ancient Greek, printed at Frankfort, above 200 years ago. Of this they have two copies. They said the Old Testament was locked up in the room of a priest, who was not at home. Two copies of the New Testament, and one or two of the Old, all in ancient Greek, of which none of the monks understood very much, and most of them nothing, are the only copies of the Word of God which these men possess. We gave the President two Romaic Testaments, and 110 tracts for the use of the monks. The church of the monastery has a large clock and 5 bells.

At some distance from this place we visited the church of the "Holy Fathers." It is a cave in a solid rock, on the side of a mountain, and completely underground. One solitary monk lives in an adjoining apartment. We gave him a tract, and he gave us some raisins and walnuts.

Oct. 2. A student called on us who is from Ipsera, a small island west of Scio. He is about going home, and wishes some tracts to carry. He says there are in Ipsera three monasteries, one good school, and some other small ones, and he thinks nearly 3,000 people. We gave him 50 tracts, and requested him to distribute them in the monasteries and schools, among the priests and others, who know how to read. He thanked us for them, & promised to do so.

9. Received a letter from the Secretaries of the Malta Bible Society, accompanied by a copy of one from the Rev. Mr. Connor, dated Jerusalem, April 10, 1820. Toward evening visited the place where tradition says, that Homer taught his pupils, and wrote the Odyssey.

12. Yesterday, Mr. Pasqua, the Dutch consul, sent to us for a Greek Testament. To-day we sent him one, and an English Bible, with several pamphlets and tracts. He speaks and reads English.

In the evening called on Mr. Fuller, an English traveller lately arrived in Scio, who has been two or three years in Egypt and Syria. He has the Turkish dress, loose robes, long beard, and large turban. From him we were happy to learn, that the Rev. Mr. Connor accompanied him from Aleppo to Smyrna, and passed on, a short time since, to Constantinople. Mr. F. says, the climate in Syria is delightful. On the high mountains the summers are sufficiently moderate. He pronounced it as safe travelling in Syria as in Europe; still he found it necessary to carry sword and pistols, and, in going from Jaffa to Jerusalem, to have a guard of five or six men. He saw the Syrian Archbishop, who has lately been elected Syrian Patriarch.

14. Went into the country with Mr. Fuller. Visited a branch of the college. Distributed 250 tracts, ("the end of time.") among the students, accompanied by a short but excellent address from professor Bambas. Called on Mr. N.; found six or eight men playing cards in his room. Gave each of them a couple of tracts. They thanked us, and we departed, wishing that they may read and become wise. Called on Mr. Z. and gave him twenty-five tracts, to be distributed among the priests and families in his neighborhood. Called on three other families, distributed tracts, and then returned to the city.

17. Carried to the Greek Bishop fifty copies of the tract, "the end of time." Found him reading a copy of it, which some one had given him. We expressed a wish, that every priest should possess a copy of each of our tracts. He said, that he had distributed the 100 we gave him of the other sort, principally among his priests, and would cheerfully undertake to distribute these, and a still greater number if we wished.

18. Gave the printer 50 tracts, which he applied for, to send to Constantinople.

19. Sent 150 more tracts to the Bishop, for distribution among the priests. Distributed 75 among that class in the College, who attend Professor Bambas's lectures. Gave 60 to the Russian consul

for the sailors. Gave two Testaments to the workmen in the printing office. A student called and purchased a Testament.

20. The printer sent for some tracts in behalf of a man from Santorin, who wishes to carry them home for distribution. Santorin is an island at the south of this, and contains, according to Worcester's Gazetteer, 10,000 inhabitants, all Greeks.

Accompanied Professors B. in his weekly examination of his classes in college and distributed 300 tracts to them. The Professor said, "this is eloquent, learned, and excellent; you must read it not once merely, but many times." He ordered one class to prepare a written account of its contents.

Visited four small schools. Found in the first about 70 scholars, in the second 20, in the third 10, and in the fourth 20. Distributed among them about 90 tracts. All the schools we can hear of, in the city, contain about 200 scholars, and are conducted on the same plan with those we found in the country.

A priest, who is a teacher in the country branch of the college, called to get some tracts. He says those we circulated in the country are read with much interest, and many priests and others wish for more. Gave him one hundred and twenty-five.

Called on the Bishop. He began immediately to inquire about the Church in America;—the priests;—pictures in the churches;—and the administration of the Lord's supper. We inquired, Do the Greeks pray to the Virgin Mary, angels, and saints? "Certainly," said he, "to them as mediators." We replied, we pray only to the Father, Son, and Holy Ghost, and consider Christ as the only Mediator. "Christ was Mediator," said he, "when he was on earth; now he is not Mediator but Judge." He then inquired, "Why do you not pray to saints?" Because the Scripture does not teach us to do it. Do the Greeks render worship to saints? "Not as God, but as saints, we render them respect or worship."

Sabbath, 22. Mr. Pasqua called. In the course of conversation he thanked us for the books we had sent him; said, that he reads the Scriptures now one hour every day. He had a Greek Testament once, but his bishop, a Catholic, sent for it. Mr. P. supposed he wished to borrow it, and sent it to him. After some time he applied for it; but was told he could not have it, because the Pope allows that book to none but the priests. Mr. P. says, he shall take care that the bishop does not get the one we gave him.

23. Called on the Russian consul. He said he had a long dispute the other day with a Greek priest about the circulation of the Scriptures. The priest said it was not useful. The consul inquired, "Why?" "Because," said the priest, "the Scriptures say nothing about lent, or mass, or confession," (meaning private confession to priests.)

At 10 o'clock went on board a boat which had been engaged for the purpose, and set sail for Smyrna. While in Scio we have distributed, or put into the hands of others for distribution, on the island, 2,360 tracts; sent abroad 840 do. Total 3,700. Have sold 13 Greek Testaments. Given away 3 English Bibles—1 French Bible—2 Italian Testaments—22 Greek Testaments. Total 41.

Oct. 24. By the kind providence of God, which has defended us in all our journeyings, by sea and land, we reached Smyrna in safety, after a passage of about 34 hours.

[Within a few days the following letter came to hand, which furnishes the latest intelligence from the mission.]

Smyrna, Oct. 31, 1820.

On our return from Scio, as our trunks and bundles of tracts were passing the custom-house at this port, some Greeks, who were employed by the custom-house officer, inquired about the tracts; and, on being told what they were, asked for some. Ten or twelve were distributed on the spot. During the week, we have distributed a few others; and have furnished Bibles to such sailors on board the Sally Anne as were not on board last year. Were gratified to learn from Capt. Edes, that the Bibles, which we gave to him last year, were attentively read. The U. States brig Spark is now in this port. This is the first American ship of war, that has visited Smyrna. We went on board yesterday, and were happy to learn, that the men are supplied with the Holy Scriptures; and we have just prepared a parcel of pamphlets and tracts to send on board.

This forenoon, we visited the Greek Archbishop of Smyrna. After a little conversation, we presented him 40 tracts, which he said he would distribute. It seems desirable to engage leading men in the Greek church to distribute tracts among their people. Several, to whom we have entrusted the work of distribution, have performed it faithfully. How it has been done in many other instances, we have not yet learned.

Tomorrow morning, if Providence permit, we set off for Haivalai, and thence to a part or all the seven churches. The Greek, who went with us to Scio, will go with us on this tour. He accompanied the Rev. Mr. Lindsay, when he visited the seven churches, in 1815. We have hired an Armenian to carry us the whole journey. He is to defray all expenses of himself and horses, and we give him 37 1/2 piastres, i. e. about \$5, a day. The English consul has written to Constantinople on our behalf, to obtain a travelling firman from the Grand Seigneur. This will probably be received before our return.

P. S. Nov. 22. We returned to this place last evening, after visiting Pergamos, Thyatira, Sardis, Philadelphia, and some

other places. In this tour we distributed 1,300 tracts, gave away 15 Testaments, sold five, and engaged two men to act as agents for the sale of the Scriptures. On our return, we found a brig ready to sail for Boston this evening. We have not time to copy our journal, but intend to send it by the next opportunity.

On our return, received the painful intelligence, that the Rev. Mr. Williamson has finished his labors. He resigned his chaplaincy some time since, and expected to travel as agent for the British and Foreign Bible Society. Went to Ephesus, thence to Samos, and was there taken sick and died. We have lost a friend and fellow laborer. May we be prepared to follow him.

From the So. Evan. Intelligencer. THE DUST OF ZION.

Extract of a letter of the Rev. P. Fisk, addressed to a lady in Charleston, S. C. dated

Pergamos, Nov. 8, 1820.

My Dear Friend—You perceive by the date of my letter that Providence has permitted me to visit this spot, where flourished one of the seven churches which received the benedictions and reproofs of the inspired Apostle. Here were then some faithful witnesses for Christ, who did not deny his name, though they lived where Satan's seat was, and in a time of violent persecution.

We came into the town yesterday afternoon. Would to God we could have found a few primitive disciples with whom we could have enjoyed Christian communion. But alas! he that hath the sharp sword with two edges, has seen so much impotence in the place, that he has fought against it with the sword of his mouth. The great body of the people are now the dupes of a diabolical impiety and absurdity. When we look around to find the steeples of Christian churches, we see nothing but the minarets of Turkish mosques. The spot where tradition says, that Antipas, the faithful martyr, was buried, is distinguished now by the tomb stones of two or three Turks. I could not avoid reflecting, "If it be true that the martyr was buried here, what a scene will this spot exhibit at the resurrection. The glorified body of the illustrious saint, and the bodies of unbelievers, called by the Archangel's trumpet from the same tomb!"

We have visited a church, built of large stones, and evidently very ancient, which the Greeks tell us is the one where the church met to whom St. John wrote. From this the worshippers of Jesus have been banished, and it is now a Mahometan mosque. O when will the arm of the Lord be displayed, and these lost possessions be regained? The day will come assuredly, and sincere prayers for its approach will not be lost. Who can tell but there are blessings now in reserve for this place, in answer to the prayers of Antipas and his fellow disciples? This land has been consecrated by prayer, and enriched by the blood of martyrs. Probably some of the first Christians have descendants now here. God does not forget the children of his people. Tho' we see many difficulties, yet we would gladly hope that the time of deliverance to these desolate and forsaken churches draws nigh.

We have had the great happiness of putting divine truth into the hands of a number who bear the Christian name, but who seem to have very dark and erroneous ideas of real Christianity. The number of Greek Christians is said to be 12 or 15 hundred. They have one church, six or seven priests, and four schools, which contain about 80 scholars. We have given one hundred tracts to the scholars and others, and two Romaic Testaments to the priests, who had no part of the word of God before in their own tongues. We have also sold two Testaments. You cannot easily conceive the joy we felt in having performed these small services for this ancient church. You will unite your prayers with ours, that the word of God may not return void.

There are two or three hundred Armenian Christians in this town, but as we do not understand their language and have no books in that tongue for distribution, we have been able to do nothing for them. One of them came to us for a Testament, but we had none that he could read.—When I speak of Christians in this country, you will understand me to mean not such as have been renewed by the Holy Spirit, of such I fear few, very few could be found, but such as profess to believe that Christianity is true in distinction from the religion of Jews and Mahomedans.

There are about 100 Jews in the place. We went in search of the chief man among them, in order to offer him a Hebrew Testament. He was not at home. His son read a little in it and said he would find his father, and bring him to our lodgings to see it. But I am sorry to say, we have heard nothing farther from them. To this day the veil remaineth on their hearts.

The great body of the inhabitants of the town are Turks, who all deny the Lord that bought them. The power and wealth are in their hands. The prospect of doing good among this class of men is very discouraging. But there is one who is stronger than the strong man armed, and is able to take from him his armour and divide his spoil. The population of this town is estimated at twelve or fifteen thousand souls. The surrounding country is exceedingly rich and fertile, and when tyranny and bloody imposture shall give way to liberty and true religion, it will be a most delightful land.

From the London Evang. Mag. Feb. 1821.

BURNING OF WIDOWS IN INDIA MAY BE PREVENTED.

(From "The Oriental Star," printed at Calcutta, April 20, 1820.)

In our Journal of the 7th of January, was a Letter from a British officer, dated Lucknow, describing the prevention of the immolation of a widow on the funeral pile of her husband, by a party of officers, who saved her at the risk of their lives, from being a third time thrown back on the pile by the brutal mob who surrounded it. Since this period, two instances having been related to us of similar sacrifices having been prevented, in a much less hazardous manner, by the interference of the Collector of the place near which it was intended to effect them.

The circumstances of the first of the instances we allude to, are these:—A young Bramane woman of respectable family, married to a dependent Zeminder, who was receiving from the head Zeminder, a pension of 1000 rupees per month, was about, on his decease, to burn herself with the body. The Collector of the district, however, as soon as he had information of this, sent a Brahmin to endeavor to dissuade the widow from her intention; but the vehement opposition of her parents, and more particularly of her brother, to her seceding from her resolution, rendered this attempt useless. The Collector determined therefore to try the effect of making a show of an intention to interrupt the ceremony by force; and aware that any measures he should adopt for this purpose would soon be made known to the parties, he directed a dozen peons, whom he stationed in a street through which the body was to pass, to seize the woman and conduct her to her house; and at the same time concealed a guard of sepoy below, in the Bund of a Tank, to enforce this measure if necessary.

The result was, that the people, hearing of these arrangements, desisted from proceeding

with the intended ceremony; the widow was quite reconciled to live, and sent a message to the Collector, requesting, that as the pension of her deceased husband would go to her brother, that he, (the Collector) would provide for her. She is now enjoying a pension of 18 pagodas per month, out of the allowance formerly granted to her husband.

The second case was that of the wife of a principal Zeminder, whose death, and the determination of his widow to sacrifice herself on the following morning, were not announced to the Collector till 12 o'clock at night. He immediately despatched a letter to the heir, threatening to oppose him to the utmost of his power as a magistrate, if he did not prevent the sacrifice; he also addressed letters to the widow's relatives; and these measures were attended with the desired effect, and the widow in this, as in the former case, was reconciled to live.

We cannot conclude this subject, without remarking on the conduct of the Collector, to whom we have alluded; it is such as to entitle him to the warmest thanks of every friend of humanity. In his own heart, however, he will find a richer reward than the praises of the whole world can yield. It is nevertheless to be regretted, that we are not permitted to give his name, as such disinterested actions cannot be made too public. We trust, however, that the noble example he has set will be generally followed, as we have no doubt, from all we have been able to learn on this subject, that measures similar to those pursued by him, would in almost every case be attended with the same happy results.

If too the unhappy widow could be separated for four and twenty hours from the wretches who surround her, and who are interested in persuading her to adhere to her resolution, and she could afterwards be examined alone, as to her wish to put an end to her existence in this horrible manner, we imagine that this resolution, made generally under the united influence of violent grief, and a quantity of opium, aided by the clamours of relatives interested in her death, would in most instances yield to the mild persuasion of a disinterested person, particularly if a promise of securing to her a provision for her life were held out.

It is unquestionably a subject of the deepest interest to humanity, and as such, we think no apology need be offered to our readers for our frequent and strenuous endeavours to call the attention of the whole of British India to the calm consideration of the means by which such an abomination to God and man can be most speedily and effectually abolished, so as to wipe off the foulest stain that hangs upon the empire of the East.

We have the pleasure to add that Ram Mohun Roy, the celebrated Hindoo Reformer, has exerted himself very zealously in this cause, and in behalf of the female character. He has, it seems published more than one tract upon the subject.

In addition to the above, we add the following passage from a letter to the Right Hon. J. C. Villiers, on the Education of Natives of India, by the Rev. W. Ward, Missionary.

Having mentioned that 1528 widows were burned alive, in six divisions of Bengal, in the years 1815, 1816, and 1817, he adds,

"I cannot refrain from giving it as my decided opinion that this dreadful practice might easily be abridged, and finally abolished by the British Government, without creating any alarm among the Hindoos. This opinion is confirmed by the fact, that the Hindoos have quietly submitted to a modification of the practice, and to a government regulation passed a few years since on this subject; as is manifest from a very painful occurrence which happened to myself in the year 1817.

"I was riding in the neighborhood of Chitra, a village adjoining to Serampore, and observing there had been a Sautie, I rode up to a few individuals who were sitting near the spot where the victim had suffered; and after making enquiries respecting the family and rank of the widow, I addressed them on the enormity of the crime in which they had been assisting, and assured them that whatever might be their opinion of this dreadful action, they would have to answer for it in the day of judgement, as a most horrible murder.

One of these men, in answer said, "Sir, whatever the act now committed may be, we have nothing to fear; you (meaning the English Government) must see to that; for the public magistrate has been here, and given the order, and according to that order the woman has been burnt."

Since the above was written, a sensible pamphlet has appeared, entitled, "Remarks on the Immolations in India; and particularly on the destruction of 1528 Females, burnt or buried alive in Bengal, in the years 1815, 1816, and 1817; as authenticated by a copy of the Official Returns now in England; with various Arguments to prove that these immolations may be safely and easily suppressed." We know not to whose pen we owe this very interesting pamphlet, but it appears to have been written by some person well acquainted with the subject, and we earnestly recommend it to the perusal of the friends of missions.

The author gives us an account of the various kinds of immolation in India—the extent of these practices, with a copy of the official returns—the evil effects of these immolations on society, and the duty of suppressing them—and lastly, the practicability of suppressing them. This last section will afford much satisfaction to the reader, and the arguments adduced appear to us to be irresistible.

We shall only add, that we have, with pleasure heard a report, that measures are now taking, in the most proper quarter, to procure the much desired suppression of these horrible practices.

PENANG.

MR. BRIGTON, in a letter dated May 4, 1820, says, "The most pleasing intelligence we can now communicate is, our being able to introduce without fear the Sacred Scriptures and religious Tracts into the Malay schools. A year ago, if we had offered a New Testament to a Mahomedan, he would immediately have rejected it."

"Some months ago, a Mahomedan, who is considered a learned man, and whose employment was to teach persons to read the Koran, made repeated applications to us, desiring to place himself at our disposal, offering to read the Law, the Psalms, and the Gospels. We have since engaged him, and he has now upwards of 50 learners, including men, women, and children. They assemble in his own house, the road to which in wet weather being almost impassable, he has made a kind of bridge of buffalo's heads.

"We have now three Malay schools, and one Chinese. The Malay Testaments sent us from Calcutta by Mr. Townley are nearly expended, and we shall soon want a fresh supply.

"The Rev. Mr. Hutchings, the Chaplain of the island, has returned from Bengal. He is exceedingly kind to us, and has furnished us with the Malay Old Testament in the Arabic character, as far as it is printed; they are going on with it at Serampore."

Mr. B. adds, "Our friend Miss Brown (the intended wife of Mr. Thompson, at Malacca) arrived here on the 12th inst. She left Madras April 7. She had a tedious passage of five weeks in a small brig of 90 tons, but appears to be in health."

Schools for Females in India.

Some of the Baptist Missionaries, as well as those of the London Missionary Society, have commenced their laudable efforts to establish schools for native females. Mr. Rowe, of Dajah, writes, "Sister Carey, of Cutwa, has commenced a native female school there; she had 14 girls

in her school, and had reason to expect many more. Great numbers of females seemed to be very anxious of learning to read. Several young men belonging to very respectable families were desirous of being taught; and as they were permitted to appear in public, the school-mistress was allowed, according to their request, to go to their houses, after school hours, to teach them to read.

The tendency of idolatry to harden the heart. Many instances displaying this tendency have been recorded in the publications of the societies which support missions among the heathen, especially in India; but the following is peculiarly striking and awful.

Mr. Adam (of the Baptist Society) having posed to a Brahmin the establishment of a school for the instruction of females, received this answer—"What have we to do with them? Let them remain as they are." And when Mr. A. replied, that they, as well as the other sex, souls which must be saved or lost for ever; and yet that they were so entirely neglected, that they were not allowed even to learn to read; the Brahmin rejoined, "They do not know how to go to heaven, but they know how to go to hell, and let them go." How true is St. Paul's description of idolaters, Rom. i. 31. "Without natural affection—implacable—unmerciful!" See Annual Report of the Bap. Miss. Soc. 1820.

BOSTON RECORDER.

SATURDAY, APRIL 14, 1821.

MINISTERS.

In the few remarks which we shall here offer respecting ministers of the gospel, and their duties, we design no disrespect to any of them, or to any person whose opinions may differ from our own.

Ministers are, by office, reprovers, but it does not hence follow that they are never to be proved. They are also constituted pastoral guides to their flocks, but this does not prove that themselves are infallible, and never need any counsel.

We rest upon the fact that they are fallible, men of like passions with ourselves; and we go upon the presumption that they are sensible of this truth, of which it is so criminal to be ignorant; and are willing to receive reproof, if it merit it, and take counsel if they need it.

But we are not disposed to attack them with unfeeling censure, or to assume the tone of a dictator—we are not unacquainted with their labors—their trials and discouragements—we would address them with sympathy and charity, and entreat, exhortation, and advice. We trust we shall not be deemed uncharitable when we confess that the charge we prefer against them is one to which we must plead guilty ourselves—and of which the whole Christian world is more or less guilty; and the counsel we would give is such as we are determined to take as well as earnestly press upon others.

We are compelled to charge the ministers of the gospel with deficiency of heavenly zeal and energy in the cause of the Redeemer, and especially as regards the peculiar duties of the present day.

More than eighteen centuries ago, our divine Lord and Saviour commanded his disciples to go out into all the world, and preach the gospel to every creature. Why has he not been obeyed?—Because Christians have not done their duty—because Christians have slept, and the Ministers have not waked them.

We are not overlooking, however, the obstacles which, in former ages, presented themselves to obstruct the conversion of the world.—Nevertheless the toils, the sufferings, and heavenly joys of distinguished individuals since the ascension of Christ.—Nor are we disposed to think lightly of what has been done and what is now doing by Christians, to spread the gospel among the destitute and the heathen, in which ministers of the gospel have taken so decided, so active, and so prominent a part—and very far be it from us, to let fall a word to "break the bruised reed, or quench the smoking flax."—No—we would comfort and encourage the humble servants of Jesus who are toiling and praying under accumulated trials and discouragements.

But we must speak out our views freely and plainly. Ministers must rouse themselves—they must come out boldly and decidedly—we great self-denial and exertion, and conform themselves more to the peculiar character and exigencies of the age.

Many evangelical ministers, ornaments to religion and society, are yet slumbering and suffering their people to sleep over the ruins of the world! They have been perhaps, in some measure, awakened, by the piercing cries of the destitute, and the miseries of the heathen, but are withheld by supineness, or prudential motives, from lifting up their voices like a trumpet to awaken their hearers. They perhaps occasionally allude to this subject in their prayers and their sermons, but so softly and lightly, as excites no attention. Now, what we complain of, is, that they do not enter into this subject with all the heart. The "signs of the times" and the peculiar characteristics of the age require of the minister who is preaching in the same manner that his father and grand-father preached, an exceedingly high mode of sermonizing. We have fallen on other times, and should conform ourselves to them. We do not say that the divine truth is not the same, or that the whole counsel of God should not be preached, but we say that ministers should adapt their manner of exhibiting truth to the peculiar characteristics of the age they live in. We should have but a contemptible opinion of the skill of the General who, when about to besiege a city, should arrange his soldiers exclusively about the principal dangers, and hardships of a march through wilderness. How impertinent who should consider the plea of an impertinent who should principally upon laws and facts connected with the particular case he was pleading, and not remotely with the particular case he was pleading. And what should we think of the bandman, who should continue to cultivate exclusively, an old piece of ground, when a more productive—if these comparisons are not strictly parallel, they at least, illustrate the meaning.

The King of heaven now requires his ministers to harangue their people about taking the dominion of Satan by direct and vigorous assaults. He requires them to adduce the Jews and

